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**VALUES IN MODERN EDUCATION AND MORAL UPBRINGING
OF THE INDIVIDUAL¹**

The material is devoted to moral upbringing in the modern information space and priority directions for forming value orientations of students. Special attention is paid to the formation of citizenship in the humanistic system of education of students.

Keywords: *universal values, value orientations, civic values, humanistic upbringing.*

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**ЦЕННОСТИ В СОВРЕМЕННОМ ОБРАЗОВАНИИ И НРАВСТВЕННОЕ
ВОСПИТАНИЕ ЛИЧНОСТИ**

Материал посвящен нравственному воспитанию в современном информационном пространстве и приоритетному направлению формирования ценностных ориентаций обучающихся. Особое

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внимание уделяется формированию гражданственности в гуманистической системе воспитания учащихся.

Ключевые слова: *общечеловеческие ценности, ценностные ориентации, гражданские ценности, гуманистическое воспитание.*

Introduction. Values in education act as elements of structure of moral upbringing of students, as the most important components of the internal culture of the person which, expressed in attitudes, properties and qualities, define the relation of the person to a society, the nature, other people, his relatives and himself. In the process of educational activity, value orientations act as an object of activity of the teacher and the students themselves, as well as their parents, since the moral qualities of the individual determine his or her life position, attitudes and behavioral stereotypes. Consequently, the formation of a teacher's system of values and the mastery of values by students are the conditions for the optimality of the process of moral upbringing, as well as the basis for the spiritual development of personality in the modern information society [12, p. 18].

According to the Education Code of the Republic of Belarus and The Concept of Continuous Education of Children and Students, the basis of upbringing are universal humanistic values; cultural and spiritual traditions of the Belarusian people; state ideology that reflects the interests of the individual, society and the state [7, p. 25]. Therefore, a modern teacher faces a difficult task: to form the student's belief in objective necessity of priority of values [8]. To solve this difficult pedagogical task, it is necessary to organize educational activities aimed at the development of human culture through the formation of a system of values and target orientations of the personality, cultural norms of behavior and positive activities.

Actualizing the problem of values and moral upbringing of the modern personality in the era of hybrid wars, it is necessary, first of all, to analyze the ideological foundations of innovative educational practice in the Republic of Belarus, which is aimed at forming students' value orientations.

Secondly, to clarify the notion of the system of values as the basis for the humanistic orientation of the educational process, and thirdly, to identify priority directions for the

formation of value orientations in educational institutions.

It is important to focus on uniting the intellectual and spiritual forces of the Belarusian society in order to solve the problems of social and economic development and preservation of historical and cultural heritage, development of folk traditions, education of citizens' love for their Homeland, i.e. today our country needs citizens who are enterprising and know the history of their Motherland and who are brought up on spiritual, moral and cultural traditions [5].

The modern educational process is a multifaceted phenomenon that reflects the complexities and contradictions in the life of society and responding to its requests and needs. It generates a conflict of social and pedagogical nature: a high level of requirements to a graduate as a person who is ready to preserve and transfer the values of spiritual, moral and cultural heritage of his country; his possession of ways of active learning new things through research; readiness of teachers to provide a subjective position to each student based on spiritual, moral and cultural heritage. That is why the problem of improving the inner world of a person, his spiritual and moral ascent to the highest level remains particularly relevant [3, 6, 9]. Pedagogical teams of educational institutions pay special attention to the formation of an integral system of upbringing. The emphasis is on the formation and development of a culture of family relations, a healthy lifestyle, preparation for independent life and work, as well as the upbringing of a morally mature, spiritually developed person who is able to realize his responsibility for the fate of the Fatherland and the people.

Main part. Values determine the consciousness and existence of society. They manifest themselves in a person's attitude towards society, nature, close environment and himself, and they form goals, group and collective beliefs, practice-oriented behavior.

Value is the idea of what is sacred to an individual, a collective, and society as a whole;

it is beliefs and perceptions expressed in behavior. Values are unquestioned; they serve as a standard, an ideal for all citizens [5].

There is a system of values: vital: life, health, safety, well-being, physical condition of the person (satiety, peace, vivacity), strength, endurance, quality of life, natural environment (environmental values), practicality, consumption, comfort, consumption level, etc. social: social status, status, diligence, wealth, labor, profession, family, patriotism, tolerance, discipline, entrepreneurship, risk appetite, social equality, gender equality, ability to achieve, personal independence, active participation in society, past or future orientation, local (soil) or super-local (state, international) orientation; political, freedom of speech, civil liberties, statehood, legality, good ruler, order, Constitution, civil peace, moral: good, benefit, love, friendship, duty, honor, honesty, unselfishness, decency, loyalty, mutual assistance, justice, respect for the elders and love for children; religious: God, divine law, faith, salvation, grace, ritual, Holy Scripture and Tradition, church; aesthetic: beauty (or, conversely, the aesthetics of the ugly), ideal, style, harmony, following tradition or novelty, eclecticism, cultural identity or imitation of prestigious borrowed fashion [3–6].

The formation of value orientations is a complex and long process, which implies sensitivity in articulation and implementation of axiological orientations, which serve as the basis and purpose of educational standards, concepts, programs, as well as the development of general education systems. As a result, the formula for the purpose of upbringing can be presented as follows: human – part of nature + personality + human – part of society + citizen [2].

The most valuable thing in the world is a modern person. But today his existence is threatened by unfavorable ecology, atom, objectification and egoization of man and more. The problem of human existence becomes not only a philosophical, social, and economic problem, but also a purely pedagogical one. It is necessary to teach the young generation not only to «survive» in extreme conditions, but also to preserve the universal culture. This fundamentally changes the paradigm of education. In particular, its goal is not individual qualities, not individual aspects of development, but a person in the broadest sense of the word. In

turn, the above mentioned requires new approaches to defining the main structural elements of the upbringing system [6].

Upbringing in the system of an educational institution is considered a function inherent to any pedagogical activity. It can be traced in intellectual, labor, leisure, social activities conducted with students and their legal representatives. The teacher not only teaches, but also educates, enlightens and guides students, encourages them to active activity. The educator explains that the same thing in human life can be good and evil. If there is a gap between activity and enlightenment, upbringing is reduced to formalism, culturalism, pedagogy of events and some far-fetchedness. This is what leads to the gradual disappearance of virtue, universal values, national and world culture from education – everything that forms the duty, honor, dignity, intellect and, as a result, the basis of human spirituality in the younger generation [3].

Universal qualities cannot be formed outside the educational system. There should be a systemic approach in bringing up. The term «upbringing system» has different meaning. In pedagogical practice the word «system» is most often understood as a regularity of certain influences, educational activities. At the same time, the most important thing is omitted – the mutual subordination and interdependence of all elements (subsystems) of pedagogical activity. This leads to the fact that high human goals are often declared by documents (everything is perfectly written on paper), and in the practice of education they are not realized. The only reason is disharmony, imbalance, inconsistency of goals, content, means and methods of upbringing. In this case, the process of upbringing is destroyed and becomes formal. Taking into account the formation of human qualities of students it is necessary to have a correct pedagogical understanding of the system [10].

It is necessary to pay attention to the internal unity of all aspects of the upbringing system's activity: purpose → means → result, which create conditions for the formation of life position, attitudes, orientations, lifestyle, quality of life for students and pupils.

For the formation of universal human qualities among students, a humanistic system of upbringing is necessary. True humanism is alien

to both extreme collectivism and absolutized individualism. At the center of the humanistic system is not the form or the method or the technology, but the personality of the child. At the same time, it should be focused on caring attitude towards the personality, on taking into account its interests and abilities; on the desire to preserve the individual characteristics of the child, as «...a true upbringing is not something imposed from the outside, but growth, development of properties and abilities with which each person is born... in a humanist system we must go from the child ... and protect his rights: human, child, natural, biological ... Humanity without which there is no humaneness, is the protection of humanity in relations between people, between man and society, between a citizen and a state. .. The humanistic nature of the upbringing system implies the introduction of an integral humanistic model of upbringing in an educational institution. It should be based on the ideal – a Person whose upbringing is directed to pedagogical efforts» [2, p. 32].

In the theory of management, the presence of a goal in the system is considered to be a non-negotiable postulate. Truly, only having a goal can one build a strategy and tactics of activity. The humanist system of upbringing can set itself goals and sometimes does so, but they should be based on values for the formation of a «holistic» person – a subject involved in all areas of human activity. In other words, a humanist system considers values for a person, not a person for values. Accordingly, the humanist system is based on universal, personal, and civic values [2, 5].

Universal values are based on the most important virtues accumulated by mankind: love for one's neighbor, compassion, purity of thought, sympathy, justice, and others. The degree of their development and implementation is a function of the upbringing system, which regards the individual as a goal and absolute value [10]. Therefore, it is considered unacceptable to treat the individual as a means, no matter how great the cause that he is called to serve.

The next important question facing the teacher is how students and pupils regulate their relations with the natural world and their social environment. The value of harmony emphasizes the need to be in harmony not only with yourself

and with other people, but also with nature, to appreciate the peace and harmony in nature, to try to understand and accept the spiritual world, not to change it, not to manage, not to exploit it. Important values of such a society are world peace, unity with nature, environmental protection and sustainable development.

Civil values imply civil society, the rule of law, social behavior, social activity, etc. Civic upbringing is aimed at formation of active citizenship, patriotism, legal, political and information culture among students [9, Ch.1, p. 8]. These values are directed to the realization of rights and obligations of a person, an individual, a citizen, to respect and devotion to the state, to forming a sense of duty.

If we consider the goal of upbringing as an integrative whole, then it is the formation of an independent, free, creative personality on the basis of mastering universal values, national and cultural heritage, the development of aptitudes and abilities through the realization of their civil rights and responsibilities. In the information flow, it is very important to focus on the formation of social optimism and civic maturity of students, the ability to give a balanced and objective assessment of events taking place in our country and the world. In general, all components of citizenship provide an opportunity to reveal the need for self-development and social interaction, and the ability to use free time appropriately and effectively.

The problem of civic upbringing in the process of human development was raised by Russian scientists, public figures and teachers: A.N. Radishchev, V.G. Belinsky, N.G. Chernyshevsky, N.A. Dobrolyubov, A.I. Herzen, D.I. Pisarev, K.D. Ushinsky, P.P. Blonsky. The purpose of formation of citizenship among pupils was put forward from the first days of the Soviet power. The problem of civic upbringing in the Soviet school in different periods was developed by A.V. Lunacharsky, N.K. Krupskaya, A.S. Makarenko, V.A. Sukhomlinsky (he considered the problem of formation of citizenship among schoolchildren in close connection with humanistic upbringing). Belarusian researchers (V.V. Butkevich, K.V. Gavrillovets, V.T. Kabush, V. V. Martynova, S.N. Zakharova, O.V. Tolkacheva, etc.) develop problems of civic upbringing in the direction of humanizing the process of upbringing [4].

The ideas of citizenship consist in directing the logic of social development of the country to the moral, legal and political culture, expressed in the sense of dignity, inner freedom of the person, civilization and discipline, respect and trust to other citizens and state power, in the ability to consciously combine personal interests with public ones and fulfill their duties for the benefit of society, to harmoniously combine patriotic, national and international feelings. The basic purpose of education of the citizen is education of moral ideals of the society directed on service to public interests, feeling of love to the Motherland, aspiration to the world through spiritual unity of people. A person's awareness of responsibility for fulfilling his civil duty and understanding that the life and destiny of his close people, people and state depend on his actions. The determining condition for the development of a democratic society is directly socially significant, practice-oriented activity of the individual, formation of adherence to the state ideology.

The content of humanistic upbringing is impossible without education of civic culture, which presupposes such civic values as public good (for the whole nation), human rights, freedom, justice, equality, pluralism, truthfulness, patriotism and others. Therefore, from the pedagogical point of view, civil culture should be considered as the development and implementation of its rights and obligations towards itself as an individual, towards its family, surrounding people, the Fatherland and planet Earth [3].

The humanistic system focuses on the development of consciousness, feelings, and the formation of individual behavior. To a greater extent, this content provides only culture, and, first of all, gender. The purpose of this direction is to show the phenomenon of a person as a carrier of male or female origin.

Given the age characteristics of students and pupils, attention should be paid to the formation of their correct ideas about male and female beauty, imaginary and true beauty of man, the ethical sense of beauty of childhood, youth, maturity, old age. The result of sexual upbringing is the formation of a holistic view of their belonging to a certain sex, the establishment of correct, trusting and friendly relations between a boy and a girl, a young man and a young woman, a man and a woman. The

range of work in this area is determined by the age position of a person: boy – young man – man, girl – young woman – woman. This work, carried out in close relationship with family education, is aimed at developing in students and pupils an understanding of the life purpose of a man and a woman, their inherent positive qualities and character traits, is aimed at revealing the physiological, psychological and ethical characteristics of girls – young women, boys – young men, is focused on love, family, marriage, childbirth [9, 11].

Family culture includes children's attitude towards their relatives: mother and father, siblings, grandparents, close and distant relatives. Of particular importance is the formation of students' needs and abilities to provide signs of attention to family members, at least to spend time in a quiet, reasonable care of themselves and their loved ones; to actively participate in family life is the fulfillment of the regime moments of her life, helping the younger, older, caring for single relatives, providing warm support in any difficult situation; arrangement of their workplace; observance of hygienic norms and rules of the house; observance of traditions and customs of the family, honoring the memorable dates. As a result, and the formation of a household culture is participation in the conduct of the household and the ability to lead it; definition of responsibilities for the home and taking over their implementation; awareness of the need for a healthy lifestyle.

The above should be considered and brought to the consciousness of students as a norm and rule of moral behavior, respect for ancestors, parents and old people, care for the younger, affability, hospitality, decency, tolerance, good neighborliness, mutual assistance, spiritual unity, emotional restraint in conflict situations and benevolence, mutual help, emotional restraint in conflict situations, goodwill and decency.

There is no doubt that health is the main value of life, the public domain. In educational and training work it is necessary to consider health as one of the most important components of human happiness, as one of the inalienable rights of the individual and as one of the conditions for successful social and economic development of the student. Everyone should consciously take care of their health. The value

orientations of health and a healthy lifestyle are to educate students themselves in the habit of conscious self-care and to observe it throughout their lives. Education is aimed at a significant increase in students' knowledge of physiology, hygiene and psychology of the human body. Conscious attitude to your body, the ability to manage your psyche, useful hygienic skills, mastering the techniques of hardening and training – all these are conditions for the formation of a healthy person, a full citizen. The priority task is to prevent the development of disease, to protect the human body from the effects of pathogens, to create the most favorable conditions for health preservation and performance [1, 9, 11].

The culture of a healthy lifestyle is a holistic personal education that represents the unity of the priority of health values, high activity in their mastering and transmission in the upcoming professional activities, deep knowledge about the ways and means of effective formation, preservation and promotion of health. There must be a reasonable lifestyle in everything [9, 11].

The researcher E. G. Novolodskaya (2003) presents the potential of health in an original way, which states that creativity and human health are closely interrelated: «health allows a person to realize their potential and be free in their activities. Health is a necessary condition that ensures the fulfillment of the highest purpose of man as an organic part of the universal evolutionary process, because by creating his health, a person simultaneously creates himself and the world that surrounds him» [11, p. 3].

An important component of the content of humanist upbringing is social culture. It represents views, ideals and patterns, attitudes, style and way of life, human relationships with individuals and groups, the collective and social environment. The content of this work is aimed at developing such qualities as patience and self-control. Communication with different people at school gives the opportunity to improve these qualities, as well as tolerance, respect for others and the ability to sympathize, i.e. everything that makes the relationship between students friendly and comfortable. For this purpose it is necessary to expand knowledge of norms of cultural life, norms of behavior necessary for them in a life,

on the street, in public places, in the nature, at school [3–6].

The world today is much more complicated than it was 20 or 10 years ago. Children face moral problems, for example, when using the Internet. Helping a student avoid moral danger is a difficult task for a teacher, which requires consistent and gradual work on moral and legal upbringing of students. The moral and legal upbringing of students is formed on the basis of the following mechanism of pedagogical influence and interaction: knowledge and representations + motives + feelings and attitudes + skills and habits + actions and behavior = moral quality [1]. At the same time, each component of the mechanism is important and can neither be excluded nor replaced. Teachers do not just point out to the student the consequences of his actions, but encourage him to think about what kind of person he wants to become and what qualities he needs for this. Faced with difficulties, young people can learn to make wise decisions that do not contradict the law – moral and legal.

In its entirety, the quality of education of students determines the formation of spiritual values: kindness, benevolence, sincerity, conscience, spirituality, humanity, charity, nobility; values of interpersonal relations: justice, loyalty, humanism, selflessness, meekness, humility; values of duty: reliability, fidelity, respect, decency, sense of duty, sincerity, honesty; values of collective activity: camaraderie, solidarity, responsibility, sense of honor, collectivism, selflessness; moral values: responsibility, equality, self-discipline, freedom, diligence, initiative, law-abiding, patriotism, citizenship [1, 3–6].

The undeniable component of the content of humanistic upbringing is the national culture, which represents spiritual wealth reflecting moral, aesthetic, material and intellectual development of the Belarusian people. The national culture contributes to the awareness of a person of his or her ethical belonging, national pride, upbringing of respect for his or her history and language. The creation of a subject-spatial environment in an educational institution that corresponds to the content of national traditions and values contributes to the development of skills to communicate in the Belarusian language and languages of other nationalities, respect for representatives of other nationalities,

introspection of their actions and actions; formation of interest in the works of Belarusian folk art – literary, artistic, musical; respect for cultural, natural, historical heritage-the events of the Great Patriotic War, etc.

Conclusion. Providing competent information support of upbringing is the most important condition for the formation of citizenship and patriotism among students, education of respect for the law, institutions of state power, and the introduction of students to the values of national humanistic culture.

Thus, the maintenance of work on formation at pupils of civil culture includes: cultivation of feeling of responsibility for the house and an order in it; development of national consciousness; formation of responsibility for destiny of the Fatherland; arming of schoolboys with knowledge of the rights and duties, formation of requirement to use the rights and to carry out the duties; stimulation of political, economic, labor, nature protection, social activity; development of feeling of respect to laws of the state, readiness to carry out the duties of the state; development of a sense of respect for the laws of the state, formation of adherence to the state ideology.

Gender, social, national, civil cultures introduce the pupil to the culture of peace, which includes values, approaches and behavioral norms based on respect for human rights and freedoms. It is the formation of their beliefs about the value and meaning equality of people as members of a single human society; establishment of the humanistic type of relations between people; formation of the image of the world as a way of life on Earth in students; education for cooperation and dialogue; education of children, adolescents, youth a sense of self-confidence and social tolerance; overcoming discriminatory behavior; inclusion of the younger generation in volunteer activities aimed at mercy.

The result of the formation of students' needs in the culture of a healthy lifestyle is to achieve harmony with themselves; adaptability is resistance to adversity, endurance, efficiency, mental and physical harmony; achieving harmony with others; development of good habits and elimination of bad habits; control over their needs; development of abilities; emotional intelligence; expansion of the meaning of life.

Pedagogical staff and legal representatives develop the moral and moral consciousness of the individual. According to this, the technology of education is based on a deep faith in the individuality of each student, his unlimited potential. Priority is given to such techniques as understanding, revelation, example, free choice of activity (noncompliance training), game, trust, etc. And in the process of educational activities in the team there reigns an atmosphere of cooperation, commonwealth, co-management. It is in this atmosphere that the search for the most humane and democratic relations between subjects of education is born. Triple cooperation «teacher – student – parent» puts the student in the conditions of the co-author, co-organizer, co-implementer of the upbringing process [3, 4].

The coincidence of the purpose and results of education determines its quality. Knowledge, skills, abilities cannot be the result of upbringing. It is possible to know norms of behavior and morality, but not to follow them. It is possible to observe them to hide your true intentions or views. True human upbringing is determined by the formation of ethical (moral), soul and spiritual values [5].

Ethical values are the rules, norms of behavior necessary for a person to live in society, protected by public opinion and legislative documents. Moral values are carried out without legislative coercion. They are the main form of public consciousness and manifestation of humanistic culture of a person, while morality is controlled from outside: the state, folk traditions, family customs, etc.

Soul values are true human feelings, which are the source of happiness and joy of life. A humane person is characterized by sociability, sensitivity to the condition of the other, compassion for close and distant people. Only deeds, practical application of their spiritual and physical strength create a feeling of a full life.

Spiritual values are the search for the higher meaning of life, truth on Earth, the appeal to yourself, to the ideal as to perfection. The basic values of a spiritual person are the meaning of life.

Summarizing, it is possible to draw a conclusion that modern education should be humanistic, and universal values, life and health of personality, free development of students should become priority positions of the

functioning of educational sphere in the information society.

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